



We read in Ephesians 4:5 that there is “*One Lord, one faith, one baptism*”. The purpose of this tract is to clearly set forth the Bible teaching as to what the ONE form of scriptural baptism is, instead of the opinion or tradition of any man or church.

We first invite the reader’s attention to the meaning of the word “baptize,” taken as it is from the Greek word “baptizo,” which means to plunge, or to dip. The one who baptizes with Bible baptism must plunge or dip the candidate. This, we will explain, was the practice of the early church, and the teaching of the apostles.

The 6th chapter of Romans is often called the baptism chapter. In verse *one* Paul asks a very important question that seemingly few in Christianity today really understand. Perhaps you are one of those who would like to grow in grace and knowledge of our Lord and Saviour Jesus Christ. This tract is for you. Paul asked, “*What shall we say then? Shall we (those who have been baptized, and are now children of God) continue in sin, that grace may abound?*”. This is extremely important! Shall we, after baptism, after receiving pardon through the manifold grace of God, continue to break God’s Law? After all, that is what sin IS, the transgression of God’s Law

(read it in I John 3:4). What was Paul’s answer in Romans 6:2? “*...How shall we, that are dead to sin, live any longer therein?*” In other words, how can we that have died (figuratively) through baptism as a ceremony of the act of paying of the penalty for our transgression of God’s Law (sin), keep on transgressing God’s Law (sinning)? It was the transgression which brought on the death penalty in the first place (Romans 5:12, Genesis 2:17).

Belief and repentance precede baptism, as is found in Acts 2:38 and 18:8; Mark 16:16 and Acts 22:16. Therefore, little babies receive no divine benefit from baptism; for they have never sinned, and furthermore, they cannot repent or believe in Jesus. Infant baptism has no place in the Bible. It is one of the traditions of men.

Jesus gave us the example of baptism, about which it is said, “*And Jesus, when he was baptized, went up straightway out of the water...*” (Matthew 3:16). He was our example, whose steps we are to follow, in order to be saved and have everlasting life.

The Holy Spirit directed Philip to the desert of Gaza where he found a man sitting in a chariot, and he preached to him Christ. As they rode along and came to a certain water, the eunuch said

to Philip, "...See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (See Acts 8:26 to 39.) This baptism was especially directed by the Holy Spirit, and it required both of them to go down into the water, just as when Jesus was baptized.

BAPTISM IS A DOCTRINE OF STRICT DISCIPLINE

Sound doctrine is usually connected with strict discipline. Where one is present usually the other is to be found. The word "Doctrine" means "Teaching" (II Timothy 3:16).

The Bible says, "...Ye must be born again" (John 3:7). These are Jesus' own words to Nicodemus. You must believe on Jesus Christ and have the sincere desire not to sin any more and then be baptized. This gives you a new lease on life. "*The like figure whereunto even baptism doth also NOW SAVE US (not the putting away*

of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (IPet. 3:21).

You are baptized that the sin that you now possess may be washed away. Paul on the way to Damascus was struck down by the Lord. He was blinded by the light and truth from heaven. He was led into the city of Damascus where he came to realize his awful sin. He had been working against the truth all the time. Ananias came to see him and said, "...now why tarriest thou? arise, and be baptized, AND WASH AWAY THY SINS..." (Acts 22:16). Let the Lord wash away your sins, "...though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Is. 1:18). We must be washed. We must acknowledge that we have sinned and will stop sinning. Remember, sin is the transgression of the law of God. (See I John 2:3-5, 3:4). "*Wash me thoroughly from mine iniquity, and cleanse me from my sin...wash me, and I shall be whiter than snow"* (See Ps. 51:1-7).

You cannot baptize just any way you wish. It must be done like the Bible states, and in the proper manner and perspective. The exercise of discipline

was one of the strong points in the early Church of God. It still MUST be one of the strong points today. When Philip the Evangelist went to hold a revival in Samaria, many believed and were baptized (born of the water). See Acts 8:5-13.

When we are baptized, we are "*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead*" (Col. 2:12).

"*For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit*" (I Cor. 12:12,13).

Before Jesus ascended to heaven He told the apostles to "...Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15,16). Jesus gave us an example of what baptism is and how the act is to be performed. If anyone simply has water sprinkled on his head, or even poured on him, he is not baptized. We

prayerfully ask all to follow the instruction of Jesus, and repent, be baptized, and enter into a divine relationship with God.

The ordinance of baptism is a likeness of the burial and resurrection of Christ. He died and was buried, but arose again from the grave. So it is with the one who is baptized. He dies to the sins of the world and is buried and resurrected to walk in newness of life. He goes down in the watery grave and is resurrected from it just as Jesus was when He set the example of Bible baptism, and later went into the literal grave and also rose again.

We are told plainly the significance of baptism in the following Scripture: *“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection”* (Romans 6:3-5).

In the watery grave is where we bury the old carnal man of sin. Here we put on the new nature, having had a change of heart. If you have only been

sprinkled or something else besides “baptism”, you are not in a saved condition. *“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin”* (verse 6).

No person can furnish one Scripture that says anything about sprinkling or pouring as a baptismal rite, or a single account given of anyone being received into Jesus Christ through the ordinance of sprinkling, or one Scripture where a baby was ever baptized.

When we are baptized, we are baptized in the name Lord Jesus Christ. He died for our sins, and it is important that we are baptized in His name.

A glance at the Acts of the Apostles will show only three instances of the use of the Name of Jesus in baptism; a careful examination will reveal nine such instances:

(1) The Jews at Pentecost were commanded to *“...be baptized every one of you in the name of Jesus Christ...”* (Acts 2:38).

(2) The Samaritans were *“...baptized in the name of the Lord Jesus”*, after Philip had preached *“...concerning the kingdom of God, and the name of Jesus Christ...”* (Acts 8:16,12).

(3) The Gentiles at the household of

Cornelius were *“...commanded...to be baptized in the name of the Lord...”* (Acts 10:48). *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ”* (Acts 2:36).

(4) Paul was baptized in the Name of the Lord Jesus Christ as found in Rom. 6:3, where Paul says, *“...so many of us as were baptized into Jesus Christ...”*, including himself with Roman believers.

(5) Believers in the church at Rome were instructed: *“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection”* (Rom. 6:3-5).

(6) In I Cor. 1:12,13 we read: *“Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?”*

Who was crucified for the Corinthians? JESUS CHRIST! Into whose name were they baptized? JESUS CHRIST! The context will permit no other answer--for unless they were baptized into the Name of Jesus, Paul's argument would be meaningless.

Again, Paul describes sinners in I Cor. 6:9-11: "*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*" So the Corinthians were baptized in the Name of Jesus.

(7) The Galatians likewise were baptized in Jesus' Name. Please read Gal. 3:27: "*For as many of you as have been baptized into Christ have put on Christ.*"

(8) Ephesian believers were baptized by Paul "...in the name of the Lord Jesus" (Acts 19:5).

(9) The Colossians were "...Buried

with him in baptism..." (Col. 2:12). This same expression is used in Rom. 6:3-4 (see Section 5 above), where it is definitely stated that the believers were baptized "*into Jesus Christ*".

We have noticed the nine recorded instances where the Name of Jesus was used in baptism--but this is not by any means all the scriptural evidence in support of this practice.

Jesus' words, recorded in Matt. 28:19, "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*" were originally recorded as "Go ye therefore, and teach all nations, baptizing them in my name". The underlined words were added in the place of "in my name".

Let us look further at the wonderful sermon the Apostle Peter gave on the day of Pentecost. This sermon was for the devout Jews to realize that this Jesus of Nazareth who had been crucified just fifty days before was indeed the Messiah, the Saviour of the people. Peter says in this dynamic message: "*Therefore let ALL the house of Israel know ASSUREDLY, that God hath MADE that same JESUS, whom ye have crucified, BOTH LORD and CHRIST*" (Acts 2:36).

"Neither is there salvation in any

other: for there is none other NAME under heaven given among men, whereby we must be saved" (Acts 4:12).

After a person is baptized, they must receive the laying on of hands, by the minister, for the reception of the Holy Spirit. See Acts 8:17.

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